

## The 'Eed Prayer Described

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Source: Ruling Concerning the Two 'Eeds From the Purified Sunnah

**First:** The 'Eed Prayer is two rak'ahs (units) and this is taken from the narration of 'Umar (Radiya 'Llahu 'anhу) who said: "The Prayer of travelling is two rak'ahs, the Prayer of Adhaа is two rak'ahs and the Prayer of Fitr is two rak'ahs. They are complete, not shortened and this is taken from the word of the Prophet (Sallallahu 'alaihi wa sallam)." <sup>1</sup>

**Second:** The first rak'ah begins, just like all other Prayers, by the Takbeeratul-Ihraam,<sup>2</sup> then by making seven more takbeers, and in the second rak'ah - five takbeers are made excluding the takbeer of standing back up.

'Aa'ishah (Radiya 'Llahu 'anha) said: "The Messenger of Allaah (Sallallahu 'alaihi wa sallam) in the Fitr and Adhaа Prayers used to make takbeer - in the first rak'ah seven takbeers and in the second rak'ah five takbeers other than the two takbeers of rukoo'." <sup>3</sup>

Imaam al-Baghawee said: "This is the opinion of the majority of the people of knowledge from the Companions and those after them - that one makes takbeer in the 'Eed Prayer; in the first rak'ah seven times other than the opening takbeer and in the second rak'ah five times other than the takbeer of standing back up before reciting. This is reported upon Aboo Bakr, 'Umar, 'Alee and..." <sup>4</sup>

**Third:** It has not been authentically reported from the Prophet (Sallallahu 'alaihi wa sallam) that he used to raise his hands with the takbeers of 'Eed. <sup>5</sup>

However Ibnul-Qayyim said: "Ibn 'Umar with his adherent following of the Sunnah used to raise his hands with each takbeer." <sup>6</sup>

I say: The best guidance is the guidance of Muhammad (Sallallahu 'alaihi wa sallam). Our Shaykh - al-Albaanee said in Tamaamul-Minnah (p. 348): "That fact that it is reported from 'Umar and his son does not make it a Sunnah, especially when the reports from 'Umar and his son are not authentic. As for what is

<sup>1</sup> Related by Ahmad (1/37) an-Nisaa'ee (3/183), at-Tahaawee in Sharh Ma'aaniyyul-Aathaar (1/421), al-Bayhaqee (3/200), and its chain of narration is saheeh.

<sup>2</sup> The first takbeer made by the praying person, and by which he begins the Prayer.

<sup>3</sup> Related by Aboo Dawood (no. 1150), Ibn Maajah (no. 1280), Ahmad (6/70), al-Bayhaqee (3/287), and its isnaad is saheeh. Note: The Sunnah with respect to the takbeer is that it be before reciting, as in the hadeeth reported by Aboo Dawood (1152), Ibn Maajah (1278), Ahmad (2/180), from 'Amr Ibn Shu'ayb from his father, from his grandfather, who said: "The Messenger of Allaah made takbeers in the 'Eed Prayer - seven times in the first (rak'aat) he then recited and then went into rukoo', he then made sujood and then he stood up and made five takbeers and then recited, he then made takbeer and rukoo', he then made sujood..." The hadeeth is hasan due to its supporting narrations.

Refer to Irwaa'ul-Ghaleel (3/108-112). And I say: That which contradicts this is not authentic as has been explained by the renowned scholar Ibnul-Qayyim in Zaadul-Ma'aad (1/443-444)

<sup>4</sup> He related the names holding this view, as in Sharh-us-Sunnah (4/309). Refer to Majmoo'ul-Fataawa (24/220-221)

<sup>5</sup> It is essential to refer to Irwaa al-Ghaleel (3/112-114)

<sup>6</sup> Zaadul-Ma'aad (1/441)

reported from 'Umar then it is transmitted by al-Bayhaqee with a weak chain of narration and as for what is reported for his son, then as of yet I have not come across it."

Our Shaykh also says: in Ahkaamul-Janaa'iz (p. 148) in a matter similar to this: "He who thinks that he - Ibn 'Umar - would not do this except by permission from the Prophet (Sallallahu 'alaihi wa sallam) then he should raise his hands."

**Fourth:** No specific supplication in between the 'Eed takbeers has been authentically reported from the Prophet (Sallallahu 'alaihi wa sallam). However it has been established upon Ibn Mas'ood (Radiya 'Llahu 'anhu) that he said regarding the 'Eed Prayer:

"In between every two takbeers, is the praising of Allaah, the Mighty and Sublime, and the sending of praise upon Allaah's Messenger."<sup>7</sup>

Ibnul-Qayyim (Rahimahu 'Llah) said: "He (Sallallahu 'alaihi wa sallam) used to pause for a little while in between every two takbeers; but no specific supplication in between the takbeers has been preserved from him. However it is mentioned upon Ibn Mas'ood that he said: 'One praises Allaah, exalts Him and sends Prayers upon the Prophet (Sallallahu 'alaihi wa sallam).'<sup>8</sup>

I say, what I said regarding the issue of raising the hands with the takbeers, ie. that the best guidance is the guidance of Muhammad (Sallallahu 'alaihi wa sallam).

**Fifth:** When he (Sallallahu 'alaihi wa sallam) completed the takbeers, he would begin reciting the opening of the Book (Sooratul-Faatihah), and after it read:

**"QAAAAAF, by the Glorious Qur'aan..."** [Soorah Qaaf (50):1]

in one of the two rak'ahs and in the other rak'ah:

**'The Hour has drawn closer, and the moon has been cleft asunder..."**  
[Sooratul-Qamar (54):1]<sup>9</sup>

And he sometimes read in the two rak'ahs:

**"Glorify the name of your Lord the Most High..."** [Sooratul-A'laa 87:1] and,  
**"Has there come to you the narration of the Overwhelming..."**  
[Sooratul-Ghaashiyah 88:1]<sup>10</sup>

Ibnul-Qayyim (Rahimahu 'Llah) said: "Both have been authentically reported from the Prophet (Sallallahu 'alaihi wa sallam) and nothing other than this has been authentically reported from him."<sup>11</sup>

**Sixth:** The manner of the remaining part of the 'Eed Prayer is like other

<sup>7</sup> Reported by al-Baihaqee (3/291) and its isnaad is strong

<sup>8</sup> Zaadul-Ma'aad (1/443)

<sup>9</sup> Reported by Muslim (no. 891) an-Nisaa'ee (3/84), at-Tirmidhee (no. 534), Ibn Maajah (no.1282) upon the authority of Aboo Waqid al-Laythee (radiyallaahu 'anhu)

<sup>10</sup> Reported by Muslim (no. 878), at-Tirmidhee (no. 533) an-Nisaa'ee (3/184). Ibn Maajah (no.1281) from the hadeeth of Nu'maan Ibn Basheer

<sup>11</sup> Zaadul-Ma'aad (1/443). Refer to Majallat-ul-Azhar (7/194)

customary Prayers - it does not differ a single bit from them.<sup>12</sup>

**Seventh:** One who missed the 'Eed Prayer in congregation should pray two rak'ahs. Imaam al-Bukhaaree (rahimahullaah), said: "Chapter: If one misses the 'Eed (Prayer) he should pray two rak'ahs."<sup>13</sup>

Al-Haafidh Ibn Hajar said in Fathul-Baaree (2/550) after this heading: "This heading has two rulings: a) The legality of making up the 'Eed Prayer if the congregational 'Eed Prayer is missed, regardless of whether one is compelled to miss it or it happens out of choice, b) That one makes up two rak'ahs."<sup>14</sup> and 'Ataa' said: "If he misses the 'Eed Prayer he prays two rak'ahs."

The renowned scholar, Waliyyullaah ad-Dihlawee said: "This is the opinion of ash-Shaafi'ee, that if a man misses the 'Eed Prayer with the Imaam, he should pray two rak'ahs so that he can catch some of the merits of the 'Eed Prayer, even though he will miss the merits of the congregational (Prayer) with the Imaam. As for the Hanafees, then their opinion is that there is no Qadaa'<sup>15</sup> (making up) of the 'Eed Prayer. Thus if one misses the Prayer with the Imaam, one has missed it."<sup>16</sup>

And Maalik said in al-Muwatta'<sup>17</sup>

"All those who pray the two 'Eed Prayers for themselves - man or woman - then I say that they should make seven takbeers in the first rak'ah, before recitation and five takbeers in the second before recitation."

The one late for the 'Eid prayer prays what he has missed in its manner, just as other prayers.

**Eighth:** The takbeer is a Sunnah. The Prayer, without difference of opinion,<sup>18</sup> is not nullified by intentionally leaving it or by forgetfully leaving the takbeer. However those who leave it (the takbeer) have without doubt opposed the Sunnah of the Prophet (sallallaahu 'alayhi wa sallam).

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<sup>12</sup> For knowledge about it with its proofs refer to what our teacher, al-Albaanee, has written in his delightful book, Sifatus-Salaatin-Nabee - it is printed and widely available. Also refer back to my treatise at-Tadkirah fee Sifat Wudoo' was-Salaatin-Nabee for it is concise.

<sup>13</sup> Related by al-Bukhaaree (1/134-135)

<sup>14</sup> ibid

<sup>15</sup> This is not called Qadaa' unless the time for praying has elapsed

<sup>16</sup> Sharh Taraajim Abwaabul-Bukhaaree (p. 80), and refer to al-Majmoo' (5/27-29)

<sup>17</sup> Related by Maalik (no. 592) from the narration of Aboo Mus'ab

<sup>18</sup> al-Mughnee (no. 21244) of Ibn Qudaamah